Evangelical Christendom

"Unum Corpus sumus in Christo."

Sept.-Oct., 1909.

"Strengthen the things which remain."—Rev. iii. 2.

Strengthen the Things which Remain.

In a world of unrest, in which the works of the devil are not yet destroyed, and wherein we see not yet "all things put under His feet," there are many things we do not wish to remain. The widow's anguish, the orphan's tear, the pathetic side of life, with (too often) its intense agony, are still with us. The condition of our large cities, alluded to by many though explored by few, occupies the thoughts of the Christian, the philanthropist, and the statesman; for the present, to our deep regret and concern, these things remain. They are not, however, at the present moment to occupy our undivided attention, other topics of importance at the beginning of a winter's work claiming our thought; not least, the spiritual and mental unrest, which too often tends to limit the zeal and to lessen the power in service of the individual worker. Many will have had a physical bracing up through the holiday happily spent in fresh air, by sea, by mountain, by loch. Would that all could return to their life work similarly braced for the calls which inevitably must, and will be, made on sympathy, on love, and on patience. We may, perhaps, do well to stop and think upon the words, "Strengthen the things which remain." What are these things?

(1) *God Himself remains.* Here is bedrock—*One* is "the same yesterday, to-day, and for ever." He remaineth. One who is *known*, who has manifested Himself—declared Himself not an abstraction, not a principle, but a Person. One witnessed to by angels, by demons, by men, yea, by the Church in all ages. A triune God. The Creator, the Quickener, the Indweller, the Sanctifier, the Leader. If He remains, what resources the believer has!

(2) *A Kingdom remains.* And into that kingdom many are coming, many are being translated; from east, west, north, south they come. Glorious fact! We may make our mistakes in our interpretations, but as surely as the sun shines the King will return, and His kingdom be established on earth. Here is incentive to effort, encouragement to work, for there is approbation to be won, a "well done" to be heard.

(3) *Truth remains.* "What is truth?" This may be said cynically or enquiringly. Whichever way the enquiry be made the fact remains. Truth *is*. It is an impregnable fortress that can never be shattered by the philosophy or the reason of the keenest, most brilliant intellect. Satan himself is foiled here. He can prove himself ever "the father of lies" and the perverter of truth, but he cannot destroy truth—it remains. Where is it found? In one book, the Word of God. There the reverent mind finds all it needs; there the glorious development of truth can be traced from man's earliest ages to the present; there the gracious purposes of God in Redemption may be studied, but never fully fathomed; there the deep mysteries of life can be at least in measure learned, the principles of grace and of govern-

MR. JOHN WOOD.

(Hon. Secretary Evangelisation Society and Evangelical Alliance.)

ment can be studied, until the soul exclaims, "Oh, the depth of the riches." Yes, blessed be God, Truth remains.

(4) *Opportunity remains.* Thank God for that. It may not long be ours, but it is ours *now*. Ours to show our love to Him who is our Head, our Divine absent Lord; our love also to His members, our fellow-believers—not merely those of our "ism," of our own particular denomination or way of thinking, but to all those who love Him, and show their love by their obedience, by their departure from iniquity, and by love one towards another. Such the Evangelical Alliance has ever sought specially to recognize, and, when necessary, to stand ready to help; such are desired as additions to its world-wide membership, that the Alliance in all its Branches may be mutually strengthened and ready to meet any righteous call or demand made upon it, and through which we may show the *reality* of our oneness in the body of Christ. Hence let me ask those who are interested but who are not yet members of the Evangelical Alliance at once to express their willingness to become so.

JOHN WOOD.

Notes.

Autumn and Winter Work.

WITH the advent of the autumn and winter months the Alliance enters upon a full programme of work, in the carrying out of which the Council ask the personal co-operation of all members and friends of the Alliance.

Among the numerous engagements, and first on the programme, is the Sixty-second Annual Conference, to take place in Caxton Hall, Westminster, London, October 19th to 21st. The Conference is being held at an important moment, a moment when large and enthusiastic meetings will contribute much to the cause of the Alliance and Christian union generally.

May we urge upon all our readers who live within reach of the Metropolis the need of their personal interest in the Conference, both by attendance at the meetings and by the issue of invitations to their friends.

The programme is in course of completion at the moment of writing, but we may safely detail some of the features of special interest.

Lord Kinnaird will attend the opening Conversazione and will preside at the subsequent public meeting on Tuesday evening, October 19th. Among the speakers on this occasion will be Dr. Campbell Morgan. Further interest will be added to the evening by the presence of the Choir of the Royal Normal College for the Blind, under the direction of Sir Francis Campbell, who will contribute special selections of vocal and instrumental music.

The subsequent meetings, at 11 a.m., 3 and 7 p.m., on Wednesday and Thursday, October 20th and 21st, will be full of interest. The Conference will be the occasion of welcoming to England "Father" Giorgio Bartoli, the distinguished theologian and lecturer from Italy. Other visitors and speakers from beyond our shores will include Mr. Adam Podin (whose apostolic labours in prison visitation in Russia might well form the subject of a printed volume), and Dr. Christie from Tarsus, Asia Minor, a special delegate to the Conference in the interests of Armenia.

Home speakers will include the Very Rev. the Dean of Canterbury, Sir Robert Anderson, K.C.B., Rev. J. Stuart Holden, M.A., Rev. J. M. Willoughby, D.D., Rev. Geo. H. Hanson, M.A., D.D., Rev. Harrington C. Lees, M.A., Rev. Prof. J. Radford Thomson, M.A., Rev. Bishop Hassé, and Rev. Preb. H. W. Webb-Peploe, M.A.

Except for the Conversazione on Tuesday evening *no tickets are necessary*, but there will be a limited number of reserved-seat tickets (price 2s. 6d. each, available for all meetings of the Conference), and for these early application should be made to the General Secretary, Evangelical Alliance, 7, Adam Street, Strand, London, W.C.

[Caxton Hall is but three minutes' walk from St. James's Park Station on the District Railway. The Hall is also close to the Army and Navy Stores. There is a passage leading direct to the Hall from Victoria Street, Westminster. This passage runs by the side of the Windsor Hotel on the left and Christ Church on the right. It is hardly necessary to add that Caxton Hall possesses all the conveniences for a Conference—cloak rooms, &c., &c.]

Sion College Lectures.

Following the Annual Conference, the month of November will be occupied with the series of Tuesday Evening Lectures (November 2nd, 9th, 16th, 23rd, and 30th) on "PRESENT-DAY ASPECTS OF BIBLE TRUTH." These lectures will be given by the Rev. W. Fuller Gooch, of West Norwood. They will commence each evening at 6.30 p.m., being preceded by tea and coffee, &c., from 6 o'clock. Tickets will be necessary, but these may be had free on application to the General Secretary at the address given above.

The lectures are intended to deal with Bible difficulties; and while all who desire to be present will be welcomed, it is hoped to attract a large number of young men, young women, and others, especially those whose faith may have been temporarily disturbed by the criticisms of modern rationalism. We append a syllabus. It will be a real help if our readers residing in or near the Metropolis will each take a small supply of tickets, and personally invite the attendance of their friends. Lord

Kinnaird has promised to preside at the opening lecture on Tuesday evening, November 2nd.

Present-day Aspects of Bible Truth.

NOV. 2.—INSPIRATION.
(*Theories. Its own Claim. Proofs. Results.*)

NOV. 9.—INTERPRETATION.
(*Protestant. Romish. Modern Critical. Spiritual. True.*)

NOV. 16.—ILLUMINATION.
(*Light from God. The Spiritual Firmament. Christ in the Word. The Holy Spirit, Revealer, Teacher, Guide.*)

NOV. 23.—APPLICATION.
(*The Province of Faith. Personal Life and Character. The Church. The Nation. The World. The future in view of the Present.*)

NOV. 30—QUESTIONS AND ANSWERS.

[Sion College is on the Thames Embankment, close to Blackfriars District Railway Station. Trams from all parts of South London pass the doors. Trams from North London *viâ* Kingsway and Thames Embankment to Blackfriars Bridge also pass the doors.]

Helsingfors Convention.

We invite our readers at home to take part by prayer in the first Alliance Conference ever held in Finland. This will take place (D.V.) at Helsingfors, commencing Sunday, November 7th. Great Britain will be represented by three delegates—the Rev. J. M. Willoughby, D.D., Mr. John R. Kilburn, and the General Secretary of the British Organization, Mr. Henry Martyn Gooch. The interests of the Alliance and Christian Union in Russia and Finland call for our warm and practical sympathy. We rejoice in every sign of progress.

The Week of Prayer.

Elsewhere we print the Letter of Invitation and Programme for the Universal Week of Prayer, 1910. The first complete week of 1910 commences on Sunday, January 2nd; the Week of Prayer therefore will be universally observed from January 2nd to January 8th.

It is cause for thanksgiving that there is widely increasing interest manifest in the Week of Prayer abroad. Despite sharp lines of diversity at home, it is the hope of the Council that early arrangements will be made in many places for the due observance of the Week of Prayer. It will greatly relieve the pressure of work in despatching Programmes, Hymn Books, Posters, &c., if orders for such are sent in *before* December. In addition to the many languages into which the Programme is annually translated, we are again printing it in the Welsh vernacular. This is possible through the kind offices of Rev. Principal Edwards, of Cardiff, who is translating the same.

United Metropolitan Testimony.

Plans are under consideration for a united Metropolitan testimony in January next to reaffirm the truths of Our Common Christianity. Already prominent and reliable speakers have intimated their willingness to take part in the proposed demonstration, which, if held, may possibly take place in the Queen's Hall. At present we cannot say more. Will our readers join in intercession, that guidance may be given in all details?

Armenia.

The subject of Armenia calls for our most practical sympathy. The article on another page by Rev. Stephen van Trowbridge conveys fresh information on the subject of the recent massacres, and is specially helpful in view of the Massacre Relief Fund which is open at the Alliance House (see p. 2 of cover), and to which the Council invite special and generous contributions. We trust there will be a large gathering to hear from Dr. Christie of Tarsus the account of the massacres and the present situation in Armenia which he will give at the Annual Conference of the Alliance in Caxton Hall. Dr. Christie will also speak at the Annual Meeting of the Friends of Armenia on October 28th.

The New Alliance House.

The Council hope shortly to be able to present plans of the new building, and to make a statement concerning early progress with its erection. £14,000 are still necessary, for which sum earnest prayer is being made to God. The forward movement has the confidence and approval of Evangelical leaders at home and abroad. We read with much interest comments on the new outlook contained in a current issue of the *Church of Ireland Gazette*. We quote a paragraph:—

"The great hotel on the site of Exeter Hall is now open, and Londoners wonder why those who supported the Hall ever allowed it to pass out of religious control. The Evangelical Alliance scheme to re-build and enlarge its premises will do something to provide a meeting-place for those who most used the Hall, but it cannot have the large auditorium which made Exeter Hall the best place in London for homely religious gatherings. Under its present Council the Evangelical Alliance has taken a new lease of life. . . . . It is commanding confidence by its prudence and absence of emotional action, and, unlike other bodies, it has a number of young men among its leaders."

Evangelical Alliance. (British Organization.)

Sixty-second Annual Conference.

ALLIANCE HOUSE,
7, ADAM STREET, STRAND,
LONDON, W.C.

DEAR CHRISTIAN FRIENDS,

We cordially and urgently invite you to the Sixty-second Annual Conference of the Evangelical Alliance (British Organization), which will be held this year in the Caxton Hall, Westminster, London, from October 19th to 21st next. Both from the standpoint of speakers and subjects, this year's Conference will be one of special value and concern.

On the one hand, we rejoice in a growing desire for unity, despite emphasized diversity manifest in some directions. Let it be the prayer of all that the coming meetings may further assist in lessening divisions and in exhibiting to the world that charity without which all our doings "are nothing worth."

On the other hand, the present outlook calls to earnest effort for the maintenance and proclamation of the Truth of the Gospel as revealed in the Divinely inspired, and therefore authoritative, Word of God. The enemies of the Cross are both numerous and active.

In view of the forthcoming Conference, we venture also to draw your attention to some features in the work of the Evangelical Alliance which call for your earnest and prayerful co-operation.

1. The growing claims coming upon us by reason of the formation of new Branches in several Continental countries, as well as the desire expressed by some Foreign Branches of long standing for closer intercourse and co-operation with the Alliance in Great Britain.

2. The need of responding to calls which come to us from all parts of the country to assist in the carrying out of Evangelical and Evangelistic enterprise, and to strengthen and extend the work of the Alliance in its various departments.

3. The necessity for completing and carrying into practical effect the plans for the new British Headquarters of the Alliance.

4. The need of securing *new Members* and, as far as possible, *new Branches* or representatives throughout Great Britain.

These and other matters press for serious consideration. *Your personal co-operation*, and an endeavour to interest your immediate circle of friends, are urgently sought and will be warmly welcomed. A time has been reached when the principles and work of the Evangelical Alliance are of supreme importance. We therefore count on your attendance at the various meetings.

On behalf of the Council,

We are, yours faithfully,

POLWARTH, *President.*

KINNAIRD, *Acting Vice-President.*

October 1st, 1909. HENRY MARTYN GOOCH, *General Secretary.*

Prison Visiting in Russia.

Nijni Novgorod,
July 22nd, 1909.

SOME 260 miles lie behind us, and we are at anchor under the old brick Kremlin walls of one of Russia's most historical cities. It is here where the mighty Oka joins the mightier Volga, and the wealth of Europe and Asia is bartered and sold in one of the world's greatest marts.

A fortnight hence, and we should have found no anchorage on the water and no housing on land. Some two hundred thousand people from all ends of the earth usually come to do business here. Our work, however, in this city is accomplished, and we are free to read over our notes in peace before we leave.

When last we looked at them it was in Jaroslavl. There the prisons had been wide open to us, and we had been received with kindness and gratitude. There was every reason for us to expect the same reception in Kostroma, the next town on our route, but it was otherwise.

When we reached Kostroma, we visited the provincial prison inspector. His duty, in view of the papers Mr. Podin holds, was merely to arrange with local directors about the most convenient hour for a visit. But he said: "The Governor takes such an interest in such matters that we cannot entertain the thought of your entering the prisons without introducing yourselves to him. To-day it is too late. I shall speak to him, however, and he will expect you to-morrow at eleven."

A day was thus lost. We carted our half-ton of New Testaments to the office and resolved to possess our souls in patience till the next day.

The next day we called again on the inspector. "My dear gentlemen," he said, "I am disconsolate that your time, sacrificed so nobly, should be trespassed on unduly; but this is how matters stand. The Governor insisted on having your books sent for inspection to our spiritual potentate, and he wants to see you himself to-morrow, not being in town to-day."

Thus another day was lost. The impulse was strong to leave the town, and to order the books to be sent on to the next place; but conscience dictated otherwise, and we resolved to stay. Happily we had an inexpensive lodging on board our boat, and where we were moored we were able to speak to many country-people about their souls, and to give away many Gospels; but so many of the police came to question us, that I think we must have made the acquaintance of enough to stock an English county. In Russia, alas! the administrative budget is very high. Police are often as common as lamp-posts. As we were at anchor beside the Volga ferry we could see a great deal of life.

In the morning the post used to come in. Just a few mail-bags on a tarantass, or springless pole waggon, drawn by three fast horses abreast. Yet every time these mail bags were attended across country by six and sometimes eight gendarmes, galloping with them on good horses, with a sabre on one hip, a revolver on the other, and a rifle across their backs.

The third day, at eleven precisely, we were in the Governor's office. In the ante-room soldiers were going to and fro; in the inner office officials were writing, yawning, and killing flies. We waited an hour. "Has his Excellency been told that we are here?—you know, the gentlemen who visit prisons—we ought to have seen him at eleven."

"Yes, of course, he has been told. Yes—that is—well, the thing is, his Excellency is in church, and will not be back for half an hour. It will be necessary to wait."

Half an hour passes. We stand at the window looking into the Governor's garden. We admire the flowers and the avenues. It is only after close study that we notice that here and there from the thick copses comes the gleam of blue metal.

The clock strikes one. There is movement in the garden. Five tall Circassians, with cartridge belts, silver-sheathed dirks, and carbines, enter at a gate, walk like cats in the shadow of the poplars and disappear. Five other Circassians come out from behind various bushes, and go off to dinner The Governor's body-guard has been relieved.

We give the officials to understand that we are still waiting. One of them calmly tells us that reception time only extends to twelve, and that we had better return on the morrow. It turns out, however, that the Governor is in his private apartments. After considerable friction with underlings, we are ushered into his presence. We find a wiry gentleman, with broad purple stripes on his trousers, denoting his military rank.

"Your Highness—Sir General—" Mr. Podin begins with a bow.

"Yes, yes, I know. I have seen your papers, and it does not come within the scope of my

authority to prohibit you from entering the prisons. But it is not necessary for you to preach in them. The books you have explain themselves. You are free to hand them to the prisoners, but your interpreter will not be admitted." And his back is turned on us.

This was indeed a disappointment. After so much waiting *I* was to be debarred, not only from the two prisons in Kostroma, but also from all others which we were to touch before entering the next province.

We had to go to a certain department next for special papers to be given in accordance with the Governor's orders. We thought all had been arranged, but he had delayed to give any. "Tell us what his Excellency commanded and we will give you letters to the separate Directors."

Of course we were quite candid, and expressed our regret at his decision. In spite of that, when the papers were put into our hands, we read on sheets addressed to the various Directors, "You are herewith advised to admit Mr. A. K. Podin and his interpreter, and in accordance with the time-table of your prison to give them every facility to give religious and moral addresses therein." We don't know who blundered, and whether the blunder was due to heedlessness or to kind-hearted intention; but the papers were ours, and the way was clear.

Of the 1,004 prisoners in Kostroma, many were highly educated politicals.

In Kineshma I learned to know a provincial prison for the first time. A square wooden building in a stockade, not uncomfortable in itself, but very disorderly. The warders for the most part were genial, patriarchal old men, with unmilitary gait and most unmodern accoutrement. We were at once asked if we knew Baron Nicolay. "He will never be forgotten here," the chief warder said. "Why, when he was here this place was overfilled. He had brought a certain number of New Testaments, but there were far too few. What do you think he did? He was so touched by the thought that many would remain without, that he immediately took an izvostchik and drove all round buying up all the Holy Books he could lay hands on, that he might have a gift for every one!"

Mr. Podin justly remarks, and I have noticed it too, that in all the prisons where the officials have met Dr. Baedeker or Baron Nicolay they receive us with friendship and understanding. Should the latter see these lines, let him be assured that all who visit prisons where he has been will be grateful to him, for in each place he has made the way easier for all who follow.

Early next morning, that is to say, at six a.m., we set sail for Yurjevets, a town some forty miles distant. The wind failed several times, and towards noon a terrific rainstorm burst over us. We crashed into a clump of willows, growing far out from the lee shore. Happily they were pliant and bushy, as I do not know what would have become of the "Knjashna's" timbers. So we had to set about to "warp ship," as sailors say. No use trying to row a three-tonner against such a wind. Mr. Podin, as the strongest, went to the fore-deck to throw out the anchor, fifteen feet or so at each pitch. Every time it bit we dragged in the cable, and worked our way out into deep water. It took us over three hours before we really escaped from the threatening shore.

As we were struggling to round a certain point, we came across a band of peasants peeling the bark off the willow bushes. One of them had met us in Rybinsk, a hundred miles away. They all clamoured for Gospels, and invited us to share their dinner and to dry ourselves by their fire. But this was impossible—the boat was in too great danger, and we bade them farewell, advising them to read and treasure what they had received. They all promised to do so, and many crossed themselves.

We cast anchor half a mile above the town. We lay in the shelter of a great string of rafts, and soon entered into conversation with its guardians. The logs were very fine, being cut in lengths of seventy feet, and tied together in a most ingenious manner by twisted stems of young firs. We learned various interesting facts from the men, and gave each a portion of the Word of God. They had been civil from the first, but after that their kindness became profuse. As their fire was far from our boat, they lit another for us on the shore, sacrificed two planks in order to make us a bench and a table, serving us in every way they could devise.

I doubt whether their fire ever burned so brightly or so long into the night. It was long past midnight. The river had become calm, and reflected the long black line of bordering forest and the luminous net of the silent constellations. The brown haze of dawn had already touched the eastern horizon; but I could not sleep, and looked out of the cabin-door. There, near the shore, bending low beside the red and leaping flames that rose from their hearth of clay, were two men, reading, reading.

The next morning I was wakened by the voice of a woman, who had come to give us a huge loaf of home-baked bread. She said she lived two miles away, and was the wife of one of the men. She had come from the village with bread for her husband, but as we had given them the Word of God, they both wanted us to have a loaf in token

of gratitude. Poor soul! bent with toil and wrinkled with care. The loaf to her meant a valuable present, although it was very sour and heavy. We managed to cement the friendship without accepting it.

There, during the afternoon and evening, we were visited by a great number of peasants, timbermen, and hands from a neighbouring saw-mill. Our friends from the raft joined us, and sat with us for hours. They announced quite openly before the others that henceforth they would try to "throw all overboard that was not in accordance with the Gospel, and try to live on its foundation alone."

The Russian peasants are gifted people; one of them in the course of the previous night had learned long passages of St. Luke by heart. The parables of the lilies and the ravens had laid especial hold of him. He said: "We quite forget that God *is* our Father. That is why our lives are so hard and so anxious. In future I shall try to become a true child of His." His companion said that in future they would not be able to drink brandy or smoke.

About 11 p.m. we told the people that we had spoken enough for the day. They thanked us unanimously and heartily.

On July 16th we did not travel more than some eighteen miles: the wind was contrary. In the course of the day we only came in contact with some women, who kissed the Gospels we gave them. After we pushed off from the shore, where they were mowing, some others who were a great way off came running, out of breath and with flying skirts, right into the water, to get a Gospel.

In the evening we saw some bands of people fishing. It was a strange sight. Men simply walked into the river in pairs, holding a large net between them, till only their eyes and noses remained to be seen, and then walked out again slantingly against the current. At every haul, it seemed to us, they brought out fish—trout, and a small species of ganoid, and pike.

We selected our anchorage in their vicinity. Inquisitive, as Russians are, they were not long in ascertaining the nature of our cargo.

Immediately they asked us to come to their camp and to share their fire. It turned out that they were peasants from a very distant place, who had come to make hay. Their camps were clusters of booths of willow branches and grass.

Our pan soon simmered on one of the fires, and our hosts insisted on entertaining us with music. Russian peasants hardly ever sing out of tune. Their folk-melodies are an inspiration and a study. The hero of the evening was a man who accompanied the singing on a large concertina, which he played very deftly. Several of those who did not take part told us again and again that he had made the instrument himself.

When the music was at an end we spoke to the people. They listened very reverently to what we had to say, and took the Gospels we gave them with deep reverence and gratitude. The concertina man knelt down to receive his copy and crossed himself over and over. Several others kissed the books.

The next morning, when we saw our friends again, many of them had read large portions. Although they rose to resume their mowing at 3 a.m., they did not retire to rest before partaking of some of the great truths which to every unspoiled, "unsophisticated" human being are so fascinating and so dear.

We have been in Nijni Novgorod three days. Neither city nor river is crowded as it will be: but even now the streets are variegated with the clothes of Tartars, Bashkirs, and occasional Persians, and the quays are occupied by the most heterogenous craft, from types resembling the Egyptian linter or Italian cumba, to the Venetian bucentoro, not to speak of steamers of all forms and sizes.

It was hard to find a mooring-place. The one we have is in many senses an uncomfortable place. The half-dozen boatmen who have their hovel hard by our boat are very wild and rough. At first they wrangled and swore so incessantly among themselves that I almost made up my mind to move to another place, in the teeth of the river police. But after a few hours a matter occurred which I almost hesitate to relate, it seems so remarkable. And people in Britain who are only acquainted with men to whom the Word of God is no longer fresh may be almost disposed to doubt my account.

We had given Gospels to our neighbours, and one of them began to read aloud. That was on Tuesday morning. The obscene language of his companions was interrupted; as Mr. Podin says, "Cut off as it were with an axe." It is now Thursday evening, and as long as we have been "at home" we have not heard those men swear a single time. Yesterday there was a quarrel among them, but no bad language was used. The quarrel came about thus. The men had been sitting in a row, reading their Gospels. One of them began discussing the parable of the talents. He had evidently read Luke. Another who had read Matthew insisted on a difference of detail. The first man accused him of having lost his eyes and of having read inattentively, the second declared that he was right. At last one of the others wisely suggested that both might be correct, owing their differences to the reading of two

versions, and then the incipient brawl took the course of an energetic discussion.

In this city we have had no trouble with either Governor or Inspector. On our arrival we went straight to the director of one of the prisons, and he expressed sincere pleasure at our visit, even proposing to have our books fetched for us from the goods station—an important suggestion for us, as in Jaroslavl the fetching of our consignment of New Testaments from a station at one end of the town, and the carting of them to the prison at the other end, took us an entire day. Distances are great and station officials slow. To have to stand before the luggage counter for several hours at a time is never thought of as out of the way.

There are two prisons here, both overcrowded. In the one, built for 200, there are 606; in the other, built for 120, there are 254. Such overcrowding usually means suffering to the prisoners and a great nervous strain to the warders. The very atmosphere in an overcrowded prison is lowering, but such is the influence of the director's personality, that in these two prisons, whose chiefs are among the most kind-hearted of men, I had the feeling of being perfectly *en famille*. Even the warders spoke to those in their charge in an affable tone of voice.

The men were arranged in groups as large as prudence could allow, to be addressed by us. Four of these groups consisted for the most part of men doomed to death. They bore irons on hands and on feet, and we knew that those irons would only be removed from their limbs twenty-four hours after the spirit had flown. This visit of ours was the very last occasion on which scores and scores of them would hear the Gospel. We felt our responsibility; and the meetings were deeply solemn to us as well as to our hearers. Our books were received by the peasants with the greatest reverence, I may say awe; by the educated with manifest gratitude. We felt that we had come to many souls with a message which, at another time, might not have been listened to, but which now would change their destiny.

When those who have contributed towards the sending of the Word of God read about these prisoners, many of those who received it will be in another world. Had it not been for their help, many a man would have stretched out searching hands for some light to illumine the dark portal, but in vain.

In one of those groups there was a peasant whom I shall not forget. He could not have listened to the sentence of his judge, determining life and death, with more attention than he gave to our words. At the message of full and free salvation, his face lit up wonderfully. He received his New Testament on his knees and tried to kiss our feet to show his gratitude.

JOHN R. KILBURN.

Common Prayer.

That the blessing of God the Father, Son, and Holy Spirit may rest upon the Sixty-second Annual Conference, October 19th to 21st.

That the cause of Christian Union and world Evangelization may be greatly helped by the same.

That the hearts of generous friends may be opened of God to provide the £14,000 required to complete the New Alliance House Fund.

For the work of Mr. Kilburn and Mr. Podin in Russia.

For the Helsingfors Convention, November 7th and on.

For the Sion College Bible Lectures, November 2nd, 9th, 16th, 23rd, 30th.

For spiritual revival in the Churches, and for more ministers and preachers having *a passion for souls*.

Blankenburg Alliance Convention.

THE Blankenburg Alliance Conference, held amidst the beautiful surroundings of the Schwartzthal (Thuringia), has proved a time of much blessing. The attendance this year was well maintained, as may be judged from the fact that the large hall, capable of seating comfortably 2,000 people, was full throughout the session. Representatives of the one Church of Christ were there from several lands, and deep interest was evinced in all that bore upon the furtherance of the Gospel, whether as affecting the European continent, or the heathen, Mohammedan, or Jewish world. One meeting was specially devoted to foreign missions, and offerings were taken at its close amounting to £180, a fact which, remembering that the majority of those present were by no means of the wealthy class, and but little accustomed as we English Christians are to voluntary giving for the support of Christian work, proved how deeply hearts were moved and sympathies aroused on behalf of the evangelization of the world.

The prayer meetings held each day from 8 to 9 a.m. were full of fervour and power. Held at three centres, they each gathered a throng of truly earnest and in many cases Spirit-filled men and women. Unity was blessedly experienced. The prayers were short, definite, and often marked by a pathos and pleading which moved one to tearful joy. The power of prayer was unmistakably present, and the power of God was truly put forth.

The "Tongues" movement, as it is called, has made great strides in some parts of Germany; and associated as it is with much that cannot be of God, is causing deep anxiety to those who have at heart the glory of God in the maintenance of "truth which is according to godliness," and the development of that which is of the Holy Spirit alone. The presence at the meetings of not a few leaders and others connected with recent developments created a fear lest trouble and division should arise, and the Conference be marred thereby. Much prayer about it had been called forth; and as a result a carefully and graciously worded resolution, passed by the Council, was read at the opening meeting, expressing firm resolve not to allow any manifestation of abnormal gifts to be made, and appealing to those who might desire to intrude them upon the meetings, for the sake of brotherly love and for the good of all, to respect the feeling of the Council, and to forbear thrusting their views or practice on the Conference. Happily, this was successful in preventing anything that could mar the peace or hinder the spiritual power of the meetings.

The subject of the Conferences for two years had been the *doctrinal* teaching of the Epistle to the Ephesians; this year it was the *practical application* of the doctrine as made in chaps. 5 and 6. Searching and powerful expositions were given from day to day by the several speakers chosen. Among these, under the genial and able chairmanship of Baron von Thuemmler, were General von Viebahn, Pastors Schrenk of Barmen; Rymer from Russia; Karl Mascher, of Berlin; Wiedikind, from Breslau; Mödersohn, of the Allianzhaus, Inspector Mantle, and others.

Jewish work was well to the front, experienced brethren like Pastors Franke and Dolman, of Hamburg, Rudnitzky, Weiman, and others representing its claims. The China Inland and China Alliance Missions and the Kamerun Baptist Mission gave reports of the work in their respective spheres.

I was privileged to attend as the guest of the Committee, as well as the official representative of the British Council, and was given a large share in the work of the Conference, opportunity being freely given, not only for exposition of the Word, but for full setting forth of Alliance principles and work as now being carried on far and near. It is a joy to me to bear witness to the warmth of the welcome given to me as a representative of English Christians, and to the abounding brotherly love by which I was surrounded on all sides. It may suit political partisans to foment discord, and to speak harshly of German feeling towards England, but assuredly I can testify, from association with them in different parts of Germany, as well as repeatedly at Blankenburg, the hearts of German Christians are right with Christian hearts in England, and desire for oneness on true Evangelical Alliance lines is a growing as well as deep and strong influence in their midst. There is a fine field in Luther's-land for united prayerful and practical endeavour to further the interests of the "One Body" of which Christ is the Head, and we in England may well hail with thankful brotherly response the true brotherhood in Christ which Conferences like that at Blankenburg are blessedly used in promoting and cementing.

W. FULLER GOOCH.

Walk in Love.*

A Testimony to the Unity of the Children of God.

"And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour."—EPH. v. 2.

IT is impossible to walk worthy of our calling unless we walk in love; and the love of God in Christ to us is to be the measure and model of our love. Christ did not love us because we were such excellent people: He loves us in spite of what we are. He loves us out of our wretchedness into something better than we have ever been. This is how we are to love one another. There are Christians, no doubt, who make it very difficult for us to love them. They have such odd ways; they are so cold and unapproachable we cannot get on with them; they contrive to say such harsh, unkind things of other people; they look so sour and dismal and grumpy, and are always parading their own troubles and demanding sympathy. Well, that is just the way with us men. And, unless we let the Spirit rule us, it is always the same old story. It is no great achievement to love a truly lovable Christian brother, who meets us with open arms; it is another matter to love a disagreeable one. But "walking in love" means *loving for Christ's sake*. Christ in His love offered Himself for us. He had no thought for Himself. He came not to be ministered to, but to minister. We are called to follow Him in this also, and to walk in love as He did.

This has a special application to our attitude towards brethren of the most diverse sects and denominations. It is, indeed, uncommonly pleasant to come into contact with a brother who shares our convictions. Then, of course, there is no occasion for strife and contention: we are agreed. But suppose that a brother Christian differs from you on a point that you consider very important, although you may know him to be a child of God? Then comes the temptation to hold aloof from him, because he does not hold your view. But if you do so you are not walking worthy of the vocation wherewith you are called. St. Paul said, "We are called in one Body." "But," you say, "he does not belong to my Church." Were you called, then, to your Church? Were you not called into the one great Church of God in Christ? Your local Church is but an outward matter, which will in due time cease and disappear. The Church of God in Christ is eternal, and its members inseparably one. Hence, whenever and wherever I meet a true child of God, I am to love him; and if I and my brother Christian walk in love in this manner, our differences of opinion may exist, but will never have power to divide us. We are one in Christ Jesus.

There are, we are told, other unities of the Christian faith. Besides One Body *there is One Spirit*, and this One Spirit is the Holy Spirit. You know that the Holy Spirit is working in God's children in all the various Churches; you know that the same Spirit has set up His dwelling in the children of God of all the denominations. He dwells in that child of God with whom you differ most, even as in that one with whom you are in full agreement. It may be that he has still much to learn from the Spirit that you have already learned. Nevertheless, you must not think that you can convert him to your view by leaving him alone. The best way to convert him is to love him the more. If you have any light that he has not yet attained, you should make it your business to let your light shine, and not to leave him in darkness: for it is the One Spirit who brings us together, that we may by love serve one another and work hand in hand.

There is One Hope of our Calling, the Scripture says. I can very well imagine that, even in this assembly, differences of opinion may exist as to the meaning of that hope. Personally, after many years' study of the Scriptures, I am firmly convinced that the One Hope is the Blessed Hope of the Coming of our Lord Jesus Christ. You may perhaps say, No, I think my hope is to die in salvation and go home. I look at it otherwise. I expect and hope and strive to be led to the Lord without dying. It is without doubt important that we should have the Scriptural view of this subject, but the circumstance that you do not share the view that I have drawn from the Scripture need

* An address by Rev. W. Fuller Gooch at the Blankenburg Alliance Convention. (Translated from the German.)

not separate us. The principal thing is, not how we get there, but that we come together. For we shall meet some day. Let us serve one another in humility: let us exchange our opinions Bible in hand, and submit to be taught of the Lord.

Then it is written, *There is one Lord.* Here we shall all be agreed. Who is the One Lord? Will not every mouth say, "Jesus is the Lord"? Let us all say it, Jesus is the Lord. [The whole assembly repeated the words.] Among those who have repeated this there are Lutherans, Baptists, Methodists, &c., but all have said the same words. Why should we not be united? We have but One Lord.

What is the next unity? *One Faith.* The word for faith in the New Testament sometimes means the grace given to us by which we can accept the Lord Jesus Christ as our Lord. But occasionally the word also means the ground upon which our faith is founded. So in the New Testament the Gospel as a whole is called "our faith."

It may be that we may differ as to the meaning of the word in this very passage. For myself I have no doubt that the word faith in this passage signifies the whole contents of the Scriptures upon which our faith rests. Our belief is not worth anything unless it rests upon God's Word. I am afraid that very many Christians merely accept as their faith what they have been told. I know people who say, "We are Baptists as our fathers and grandfathers were before us," and I have met Christians of all sects who talked in this way. My brethren and sisters, let me say in all love, that does not matter one straw. The only question is whether we, our fathers and grandfathers have drawn from the one source—the Word of God. The "one faith," comprises all that which God has said in His Word. What did Luther say on this point? I read again recently what Luther wrote. "My whole endeavour in all my writings is to teach people the Scriptures. If people would only search the Scriptures for themselves, we should not have to write any more books." Again he said, "A curse on all preachers in the Church who strive after high and difficult matters, and neglect and postpone the saving of the poor and weak, who seek their own honour and their own praise and set to work to speak so as to please a few great ones. When I preach I go down to the depths." All honour to Martin Luther for the words of his lips. But, my brethren, is not that the standing we ought all to take? There is only one faith on which we can rest: "It is written." And the Holy Spirit works in all children of God the one desire to attain it and to obey Him.

The text is not yet concluded. We go on to read "*One Baptism.*" Here, I know, we shall not be all of the same opinion. Yet I believe there is in reality more agreement than might be supposed. We all believe that Christ ordained baptism. It falls to my lot at home in England to work in concert with brethren of the Church of England. Some of my most intimate and warmest friends belong to that Church. They admit, of course, as I do, that baptism was Divinely ordained; they admit that baptism is to be administered in the name of Christ; they admit that it is the type or symbol of a saving truth. When we speak of the manner or mode of baptism we may disagree. If the question arise, *Who* shall be baptized? we may disagree again; but we believe in *the one baptism*, and we are agreed that we must draw our opinion and views about it from God's Word. Then, as Protestants, we maintain the right of personal conviction, so far as that personal, conscientious conviction is founded on God's Word. We maintain it in relation to a dozen other points which I might quote. Why, then, is this point to be questioned when we are dealing with baptism? We all believe that baptism is a Divine ordinance, and has its Divine place in the Word. We all believe that we are to appeal to Scripture to know what position it holds. Many, many Christians go to the Scriptures to find out what the position of baptism really is. My own personal view (which, however, I have not yet told you) I have no desire to give up, but neither would I think of giving up my brethren who hold another view than mine. My brother is not my brother *at the baptismal font or pool*, but my brother *in Christ.* Why should we be divided because we do not hold the same views on baptism? Let us be faithful each one to his convictions, *but above all faithful to the unity in Christ.*

Lastly, there is *One God and Father of us all.* Oh, that wonderful family of God in Heaven and on earth! He is the Father of every one who believes in Christ. "Ye are all the children of God through faith in Christ Jesus."

Brothers and sisters, I have had the privilege of speaking freely at your Convention. This afternoon I must return to England. It may be that we shall not meet again on earth. Let us set our minds on this one thing: to yield ourselves without reserve to the leadings of the One Spirit that we have received, and to make the one aim of our life to walk worthy of the vocation wherewith we are called; for whether we meet again here or not, we shall meet in the glory.

The Martyrs of Osmaniye and Sagh Gechid.

WHEN the disturbances broke out in Adana on April 14th, twenty-one ministers of the Protestant Churches of Central Turkey were on their way to the annual meeting. These pastors and preachers had been chosen after much thought and consultation as representative Christian leaders who should come together for the ten days' devotional and business meetings. They were approaching Adana by two main caravan roads, one from the district of Hadjin in the Taurus mountains to the north, and the other from the cities of Aintab and Ourfa on the east. The massacre commenced in all the country towns and villages of the province and out upon the highway simultaneously with the attack by the Turkish mob in Adana. Nothing could be clearer than that a cruel plot had been made by the Turks, and with remarkable stealth and precision had been enjoined upon the entire Mohammedan population of the province. Not one of the pastors escaped. And the circumstances of their death, as well as the character of their lives, are sufficient proof that they were slain not because the Turks felt racial or political animosity, but because these heroic and peace-loving men were followers of Christ. In the hour of threatening and peril they did not deny His name, they did not surrender themselves to become followers of Mohammed. So they paid the cost by their lives, and were added to the goodly company of men and women who have suffered martyrdom for the Saviour's name.

The Hadjin party was made up of seven pastors, four women, and two lay delegates. After spending Wednesday night in the town of Kozan, they set out upon the Adana road on the morning of April 15th. In the afternoon they were overtaken by a Christian messenger who warned them that there was danger of an attack by the Moslems. It was too late in the day to return to Kozan, so they asked for hospitality and protection at the mudir's house in the Circassian village of Sagh Gechid. The mudir in a Moslem village is at the same time the village chief and the Government magistrate. This mudir agreed to receive the travellers as his guests. In the Orient this means the most sacred pledge of life and property. A similar promise of protection was made by Haji Bey, another prominent Turk. But the next day, at three o'clock in the afternoon, these Christian guests were dragged out into the courtyard. The Turks first robbed them of their goods and then took them one by one and cut their throats. After this they put to death in the same way the seventy-eight Armenian inhabitants of the village, who for years had lived as neighbours side by side with the Circassians. The women and children shared the same cruel death. Finally the dead and wounded were piled together into carts, were carried out to the edge of a deep ravine and were thrown down the bank. All the wounded except two died. One of these was the wife of Pastor Asdoor, of Fekke. He was killed and she was severely wounded. But she saved her life by pretending to be dead, even though the Moslems tore the ear-rings from her ears and stabbed her again and again. With wonderful courage she lay perfectly still, and when all the mob had gone away, she, together with a man from Hadjin, crawled out from underneath the heap of dead bodies. Working their way through the fields far from the road they reached Kozan the next day and told the dreadful news.

The names of the pastors and Churches are as follows: Istilion Arslanides (First Church), Hadjin; Levon Soghomonian (Second Church), Hadjin; Asdoor Topalian, Fekke; Ardashes Boyajian, Shar; Melidon Malyan, Kozan; Samuel Bedrossian, Kara Keoy; Abraham Seferian (lay preacher), Yere Bakan); and Constantin Siyahian, Kars.

One of the women who suffered death was house-mother in the Missionary Orphanage in Hadjin. Another was one of the foremost members in the Kozan Church, known throughout the community "for her kindness of heart and her pure and holy life."

On Wednesday, the 14th, Rev. H. Koundakjian (Hassan Beyli Church), Rev. S. Hovhannessian (Kharne), Takvor Khoja (Baghche), and Rev. G. Kupelian (Osmaniye) were killed by Mohammedans as they were riding along the road toward Adana. They were on the highway a few hours west of Osmaniye.

That night the caravan bringing the delegates from the eastern part of the field reached the town of Osmaniye. As yet there was no disturbance in the town, though alarming messages were brought in at night. In the morning the Moslem mob surrounded the church, shooting into the windows. The following pastors, together with many friends and delegates, were forced to take refuge in the basement of the building in a low room with vaulted roof:—Giragos Zhamgotsian Severek; Setrak Ekmekjian (First Church), Ourfa; Jurgis Shammas (Syrian Protestant), Ourfa; Zakariah Bedrossian, Garmouch; Nerses Kouyoumjian, Adiaman; and Nazaret Heghinian (Third Church), Marash.

Among the delegates was Professor Sarkis Levonian, of Central Turkey College. The mob shortly set fire to the church. As the flames grew fiercer and the smoke filled the basement, Mary, the teacher of the school for the blind in Ourfa,

ran out from the church and pled for her life. She was carried off to the Government house, and afterwards made her way to Adana. But the heartless mob closed in upon the men in the basement of the church, shooting any who appeared at the entrance. The last sound which was heard from the little company before the walls and roof fell in was a prayer offered by the white-haired and saintly pastor Giragos. He reached out his hands in blessing to his comrades and in appeal to God. This last scene was described to us by Mary, of Ourfa, the only one of the caravan who escaped. Two pastors journeying from the Marash fields and the pastors of the Hamiedie and Albustan Churches suffered in like manner at the hands of the Turks.

It is difficult to describe in terms of sufficient force and earnestness the lives of these men. They lived with an apostolic simplicity, and yet they were far from being monastic. They loved all men with the deep friendship which they learned from daily fellowship with their Master. They were courageous and faithful at their posts amid frequent persecution and under the stress of poverty. They had had "trial of mockings and scourgings, yea, moreover, of bonds and imprisonment." They were cheerful and hopeful—traits rarely found in the Armenian nature. They were known everywhere for integrity and for thoughtful kindness to the poor. During eleven years spent in America I never found a group of Christian pastors who were so thoroughly consecrated to the great work of saving men. In a country where constitutional government is not yet comprehended and is desired by the more intelligent only, these pastors had been for a lifetime putting into practice the principles of brotherhood and democracy which are inherent to the Congregational Church.

Professor Sarkis Levonian was in many senses a leader in the College at Aintab. It was not simply his education in the United States, nor his natural scientific instincts, but rather his large-hearted and large-minded manhood, which drew the students to him, and which commanded the respect and affection of his associates. As an evangelist he had that rare spiritual power which filled the congregation with the immediate message and presence of Christ. His vacations were waited for by the Churches that they might secure him to preach on week-day nights to the crowds of common people. His penetration and good sense in counselling the impetuous Armenian students in college frequently transformed their foolish nationalism into a sincere and thoughtful patriotism. He was indeed a man of remarkable gifts and of a most lovable disposition. The educated and progressive Turks in Aintab were much attached to him.

The life of Pastor Hagop, of Hassan Beyli, would be well worth recording in full. Himself a mountaineer from childhood, he understood and loved the homely habits of the villagers. For thirty years he served in that parish, always ready to go off over the mountains to the lonely hamlets where no other messenger of the Gospel ever went. He taught the people to build their homes of stone in the midst of gardens and orchards, instead of in crowded blocks of mud dwellings. His sons are now doing eminent service in the ministry and in medicine in other parts of Central Turkey. Two days after the Moslems slew the pastor they came with hue and cry upon Hassan Beyli itself, scattered the villagers into the clefts of the mountains, sacked and burned the houses and destroyed the church. Not being satiated with this, they followed the fugitives relentlessly and put many of them to death in the most barbarous manner.

The pastors from Garmouch and Adiaman had been recently ordained. Last November I made the journey to these Churches purposely for the services of ordination. The chairman of our committee was the veteran of this field, Pastor Giragos, who was among the slain at Osmaniye. I shall never forget the tender and earnest charge which he gave to the Adiaman congregation. His face was radiant with cheerfulness as he expressed his wish that the new pastor might enjoy the favour and loyalty of his people. And his benediction at the close of the service left the congregation hushed with a sense of peacefulness and mercy.

Every one of the Churches which these men served had come forward steadily towards self-support. Ourfa First Church had some years ago reached that point. The Ourfa Syrian congregation in my father's day was a little handful of people whose preacher was engaged and paid by the missionaries. Now the Church has come forward into self-government and has recently experienced two deep movements of spiritual awakening. Last winter the people began to give thanksofferings in order to prepare for the enlargement of the church building. Patient and frequent efforts to influence Turks had been made especially by Pastors Giragos and Shammas, with the result that several Moslem inquirers were coming to talk with them about the life and message of the Messiah. All of these pastors were by word and deed loyal and obedient to the Ottoman Government.

How shall we interpret the loss of such good men? Is it true, as many of the Armenians now feel in their distress, that God has forsaken His people? Or may we believe, as others assert, that God is punishing and purging His Church? Do not these losses mean much more than that? As I reflect upon the moral calibre and the high ideals of these men, my conviction grows stronger and stronger that these sacrifices are the price which must be paid for the survival of the Christian faith in the very midst of the Mohammedan world. The fury of the attack upon the Osmaniye church was not primarily the lust of plunder. What goods or wealth had these village pastors that the mob might covet? The motive was not one of political or racial bigotry or suspicion. Where in the Empire could you find more loyal and more friendly citizens? These men will take their places along with those Christians of Uganda and of China who laid down their lives rather than deny their Lord and Master. Ours is that solemn joy of which Abraham Lincoln wrote to a mother whose five sons had been slain upon the battlefield in the Civil War, that solemn joy "to have laid so costly a sacrifice on the altar of freedom."

STEPHEN VAN RENSSELAER TROWBRIDGE.

"Father" George Tyrrell.

By "Father" Giorgio Bartoli.

GEORGE TYRRELL has appeared for the last time before the world, wrapped in a winding sheet. Death has taken him while still young; if it had delayed he would have been laid in the common grave, and the world would have remembered him no more.

George Tyrrell is dead, and he died in the religious uncertainty in which he lived. Concerning him the enquiry is made by the thinker and the curious, journalists and Modernists, laymen and Churchmen: "Did he die a Catholic, or did he return to Protestantism? Was he visited by the priests? Did he receive the sacraments of the Roman Church?" To these enquiries various persons give various answers. The greater number, however, affirm that though he did not retract any of his religious opinions for which he had been excommunicated by Rome, he desired, or rather he pretended, to die in Roman Catholicism, and asked for and obtained the sacraments of that Church. He obtained them. From whom? Perhaps from the French Jesuit, Brémond, or from some Modernist priest? But were those priests authorized to administer the last consolations of the Church? If we may give credence to a brief note in the *Osservatore Romano* of the 18th inst., it seems not. At all events, even admitting the fact that the sacraments were administered to the dying theologian, the official organ of the Vatican observes "that Tyrrell did not die in the bosom of the Catholic Church, and that the sacraments received by him had no value."

I knew and have conversed intimately with George Tyrrell, and I think, therefore, that I shall do what is acceptable if I briefly set forth the man, the theologian, and the writer according to his doings and his writings.

Tyrrell was by birth an Irishman and a Protestant. Among his relatives were men famous in law, in arts, and in letters, and a Tyrrell even now adorns by his talents Trinity College, Dublin. The young George became a Catholic at the age of eighteen, led towards Rome rather by the heart than by the mind. He had contracted in early years a sacred friendship with some young Anglicans and Catholics, in company with whom he set to work to visit the most miserable hovels of the city of Dublin. The sight of this human misery drew him towards God. He heard a voice in his inmost heart urging him to dedicate himself to the pious work of assuaging his neighbours sufferings. His Catholic friends put him in communication with two eminent Jesuits of Dublin, who first induced him to enter the bosom of the Catholic Church, then they opened to him the door of their own Order. Tyrrell became a Catholic at eighteen; at the age of twenty he entered the Order of the Jesuits. He was rather tall, with a thoughtful countenance; in person, thin, bent, and sickly looking, with a pair of restless eyes full of fire, and a character variable and sometimes impatient of contradiction. In the company of the Jesuits he was always treated well, and when he was editor of the Jesuit periodical, *The Month*, the director of this last almost contended with the ecclesiastical authority to defend George Tyrrell from the censure that they were disposed to inflict upon him. The contest of Tyrrell against the Church was a contest of ideas, and nothing more. His life was unspotted, and blameless he descended to the grave.

I have said that Tyrrell was drawn to Catholicism more by the heart than by the mind. This last remained always Protestant—that is, profoundly individualistic, hence very far from the Catholic spirit, which not only exacts a perfect intellectual discipline, but a blind submission in everything to the hierarchical authority. This blind submission Tyrrell never knew. His many writings, "Hard Things," "Nova et Vetera," "The Faith of the Millions," "Lex Orandi," "Lex Credenti," "Mediævalism," &c., bear witness to the independence of his mind. He continually adorned himself with the title of Catholic, but in reality he had not the shadow of it. However, in his struggle with Rome it prevailed, because to him it seemed logical, common sense sincerity. Instead of this, Tyrrell was in open contradiction to himself; he was ever an enigma and a sphinx. All discussion with him was absolutely useless. He slipped out of your hand and lost himself in interminable subtleties, he fenced himself behind a phalanx of distinctions and sub-distinctions, gave new names to old things, and always returned to his favourite ritornella, "Gabellare—that is under the name of Catholicism to pay duty, which Rome rejected because, according to it, adulterated."

How is this perpetual spirit of contradiction in Tyrrell to be explained? Here is the explanation:

His theological studies were carried on in the

Jesuit University of St. Bueno's, in Wales, England. It is clear that the theology taught there is Roman theology. But Tyrrell began his studies with a serious mental prejudice; in philosophy he was Kantian, and, with regard to Holy Scripture, followed Wellhausen and the other higher critics of the Bible. Nor did his studies at St. Bueno's serve to ameliorate the intellectual situation of his mind. On the contrary, if on entering St. Bueno's he did not believe in the Bible, on leaving it he no longer believed in the papacy. The demonstration of the supposed divinity of the papacy appeared to him weak, unfounded, and absurd; historical criticism demolished, to him, one after the other, the pretended legal titles of the Pope to universal dominion; positive theology showed him all the weak sides of the Romish scholastic theology; and when his studies were completed George Tyrrell was no longer either Catholic or Protestant. He was not Catholic, because he rejected the conception of Church, of authority, of the papacy, as held by the Roman Church; he was not Protestant, because he rejected the Bible, on which alone, as on a solid rock, Christianity rests.

One day Tyrrell was engaged in familiar conversation with some of his religious associates in the house of the London Jesuits in Farm Street. On the chimney-piece was the Bible. One of those present having stated that in the end both Catholicism and Protestantism were founded on Holy Scripture, "No!" cried Tyrrell; "Catholicism is not founded on the Bible! It has another foundation." Thus saying, he took hold of the sacred volume and made as though he would throw it into the fire, and exclaimed in a tone of contempt, "What! the religion of a book?"

This anecdote shows the man. Tyrrell no longer believed in the Sacred Scriptures.

The years that passed between his theological studies and his death were for the English Modernist years of strife, moral griefs, and of continual scientific research. Endowed with more than common intellectual power, he set himself, with all the ardour of his soul, to seek a new scientific basis for his Catholicism. He believed that he had found it in philosophical immanentism, in theological fideism, and in Biblical criticism. With these three immense ruins he built a fantastic palace where he proposed to lodge the Catholicism of the future. The Pope, that is, the official head of Catholicism, answered his audacity by launching his thunders against his mental creation; the Order of Jesuits showed him the door, and Tyrrell found himself all alone in a world that pretended to understand him, but in reality misunderstood him.

The Anglican Church would willingly have received him back again; but Tyrrell scornfully held himself aloof, and died faithful to the fantastic dream of his soul, to his mental Utopia. I pronounce this word with manifest reason, because in reality the Catholicism of Tyrrell and his Modernist companions is nothing else but a great Utopia.

Catholicism is what it is, and he who thinks to change it to his own views is either ignorant of its nature or a fool who tries to make a ladder to heaven. Catholicism is a system declared by many Councils to be infallible, true, most holy, divine. Either accept it as it is or leave the Church. There is no middle way. The souls that are sincere, fervent, consequent, courageous, belong to the latter party; those who no longer have faith nor moral strength bind themselves to sophisms, in order to remain in the Church while professing a faith contrary to that Church. Tyrrell, unfortunately, attached himself to these last. He died within and without Catholicism: within, according to himself and his Modernist friends; without, according to all who are honest and impartial, and that which is of most account—according to all priests, bishops, and the supreme hierarchy of Catholicism.

Part of Tyrrell's theology was Evangelical and Protestant. It is enough to read his last book, "Mediævalism," to be fully convinced of this. In that book the English Modernist, with a warm, earnest, bright word, armed with terrible logic, demolishes Roman Catholicism without pity. It would seem that, in the end, the author must make open profession of Evangelical Christianity. Vain hope! He closes the book with adroit irony regarding Cardinal Mercier: it is the end, and it is enough. He leaves things as he found them. Tyrrell can build nothing positive, because the ground trembles under his feet. He does not believe in the Bible; he does not believe in the historic Christ; he does not believe in the fundamental truths of Christianity. He believes only one thing, that is, that men have vague aspirations towards the unseen, towards the infinite, towards the world beyond; and that they often give form, body, and colour to these their aspirations, by means of symbols, of creeds, of dogmas, of religious personalities. This is the religion of Tyrrell, and such he would that Catholicism should be. Hence his saying that "Catholicism existed before Jesus Christ," and that Buddha, Lao-tsze, Confucius, Socrates, and Plato were excellent Catholics.

So thought Tyrrell, but thus do not think the Pope, the priests of the Church, orthodox evangelicals, and persons of common sense. These know that Christianity is a historic religion, not a

creation of the fancy: it is a gift of God, not the foolish conception of a Tyrrell and his company. Tyrrell is dead, and it is not likely that the modernism of which he was the apostle will be long in descending with him into the grave of death and oblivion. There will remain instead the two conceptions, the one and the other; the two historical conceptions, real and living, of Christianity: the Christianity of the Bible, and papal Christianity. The first, founded on the Word of God, the second on human tradition; the first represented—incarnated—in a book, the second symbolized in a man; the first individualistic, the second blindly hierarchical; the first professed mainly by the educated, by the cultivated nations and by those who think for themselves, the second followed by the unthinking masses and by the most ignorant people; the first truly Christian religion, the second baptized paganism.

Every man who thinks and considers understands these two forms of Christianity. The Christianity of Tyrrell is the Christianity of the intellectual, of dreamers, of sophists.

With all that, it ever remains true that the English Modernist was an acute thinker, and, much more, a most elegant writer. The English of Tyrrell is faultless. His periods have all the harmony of those of Newman and all the sobriety of the best Anglo-Saxon writers. And yet even in the style Tyrrell reveals the excessively analytical quality of his thought. He spins, attenuates, dilutes his ideas in such a way that the reader is at a loss to know whether the author writes to make people think, or whether he thinks that he may have occasion to write. The style for the style, the word for the word, the harmony for the harmony; embroider cobwebs with gold; dress shadows in brocade and silk; adorn the nothing with jewels and diamonds. Such is often Tyrrell's style. It is too luminous, dazzling, and blinding. The pupil loses itself in the light, grows dim, and does not see the person who is covered with the sparkling vestments. The reader admires the style, and believes that he seizes the idea, but he does not succeed in doing so. The idea is vague, airy, impalpable. "The Christianity of Tyrrell," truly writes the *Tribuna* of the 18th inst., "is a transcendental Christianity, an aeriform Christianity, which, precisely like the air, is to be found everywhere"—I would add, "outside the Church of Rome." Or, better, it is not to be found in the official Church, nor in the Roman theology; it is not to be found in the dogmas, in the Councils, in the definitions of that Church; but it is to be found in large quantity in the body of the faithful, priests and laity, who illude themselves thus to be modern men, cultured, scientific, and good Catholics. It is an illusion. Catholic modernism, like Protestant modernism, is a form of rationalism, and very often only occult atheism.

The Bible is the only foundation of true Christianity, of historical Christianity, of the Christianity of Jesus Christ. He who rejects in theory or in practice the sacred code which contains the revelation of the Incarnate Word [*Verbo*] may believe himself to be a good Catholic, but in reality he is not even a Christian.

Open your eyes, O modernists, and learn the position [*posa*] of Catholicism! It speaks too much evil of you behind your back.—*Translated from "La Rivista Cristiana," July*, 1909.

Alone.

IT is human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbours laughed at his strangeness, and perished in style.

Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. *Jesus loved and died alone.*

And of the lonely way His disciples should walk, He said: "*Strait is the gate and narrow is the way* which leadeth unto life, and few there be that find it."

Of their treatment by the many who walk in the broad way He said: "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."

The Church in the wilderness praised Abraham and persecuted Moses. The Church of the Kings praised Moses and persecuted the prophets.

The Church of Caiaphas praised the prophets and persecuted Jesus. The Church of the Popes praised the Saviour and persecuted the saints. And multitudes now, both in the Church and the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth to-day.

Wanted, to-day, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.

SELECTED.

Notes on Religious Life and Work in Spain and Portugal.

THE revolutionary outbreak in Barcelona was one of the most extraordinary manifestations of hostility to the Religious Orders of the Church of Rome that has ever been seen in Europe. The full story of the disturbances cannot be told, as the severe Press censorship that still exists prevents those who know all the details making them public. The mob burned more than forty convents and chapels, and in every case gave the monks and nuns notice of their intention to destroy the buildings. No personal violence was offered to the inmates, the incendiaries committed to the flames jewels and bonds, and refrained from plundering for their own benefit. The Roman Catholic authorities have found great difficulty in explaining the ends to which certain cells and instruments—presumably of torture—were devoted.

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In Spain the Lay School—which means infidel—movement is very widespread. These institutions are supported by the voluntary contributions of the working classes, and in Barcelona more than seventy of these nursing grounds of unbelievers were vigorously maintained. The Government has suppressed all the schools of this class, recognizing that they are a source of danger to the State. It was feared that the many Evangelical schools might be attacked, but no attempt has been made to interfere with their work. No supporter of the Evangelical work was connected in any way with the rebellious outbreak, and the Government has recognized that Evangelicalism does not mean disloyalty to the State.

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The Civil Governor of Valencia has fined two seminary students £3 each for attempting to disturb a service of the Spanish Reformed Church in that city. The Governor is associated with the political party which is generally believed to be reactionary, and his firm stand in support of the rights of Evangelicals to the protection of the laws has made a deep impression. The Baptist congregation in the city sent a deputation to congratulate the Episcopal pastor on the successful effort to vindicate freedom of worship. This incident is an additional proof of the spirit of brotherhood among Evangelicals in Spain.

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The report of the British and Foreign Bible Society contains many narratives of petty persecution on the part of local authorities stimulated to action by the priesthood. In every case when appeal was made to the representatives of the Government the colporteurs were sustained in the exercise of their rights under the Constitution. It is plain that the rulers of the land associated with the Inquisition are anxious to remove the reproach that they persecute without cause men who uphold the Reformed Faith.

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In a recent work on the decay of the Church of Rome the author states that in Spain only one million of the adult male population of four or five million are Roman Catholics, and these are for the most part illiterate. Unfortunately, those who abandon Rome embrace infidelity, and for the most part are hostile to Gospel teaching. Everywhere Evangelical workers bewail the apathy of the masses, but in villages there is a desire to hear the "good news." Crowded audiences will listen to addresses of an hour and a half, and ask to be told more about the Lord Jesus. The best elements of Spanish life are to be found in country districts, but the prevailing ignorance is so great that they find it almost impossible to believe that Christianity teaches the doctrines of the New Testament without Roman superstition.

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Political discontent exists in Portugal as well as in Spain. In both nations the Roman Church is blamed for the troubles that oppress them, and the fear of anarchy and socialism makes many averse to considering seriously any religious teaching that differs from the traditional. It must be remembered that the Bible is practically an unknown book, and the prohibition of the Church classes it with literature of a revolutionary character. The leaders of the advanced political parties are all unbelievers, and the middle classes who oppose them are indifferent, but consider the Roman Church to be a bulwark against the social revolution. Many, however, feel the need of religion, and in unexpected places Bibles are found. The leading columns of the daily press show from time to time unexpected familiarity with the Word of God—a proof that the writers are accustomed to read its pages.

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In Portugal the National Congress of the Young Men's Christian Association brought together representatives from all parts of the country, and the King sent a courteous reply to the telegram expressing loyalty to him. In many ways Portugal now acknowledges the Evangelicals as a body of good citizens who have the right to worship God without interference. The great meetings of students—attended by from three to six hundred young men in Coimbra, Lisbon, and Oporto—gave Mr. J. R. Mott an opportunity of talking straight on the moral evils that must be overcome if men are to be a power for good in their native land. These conferences will greatly help to break down prejudice.

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The legacy of a member of the Evangelical Church has enabled a series of useful pamphlets and books to be issued in the north of Portugal. One of the forthcoming volumes will be an Ecclesiastical History, which will be of great value to those who have to answer the attacks of men trained on histories that are far from truthful. The ignorance of the Portuguese nation may be judged from the fact that there is no Greek Grammar in the language!

SCRUTATOR.

Notes on Religious Life and Work in France.

THE most interesting feature of evangelistic effort this summer is the tent of the Mission Intérieure. Messrs. Sainton and Genre, who have the care of it, and others who have occasionally helped, seem much encouraged by the way they have succeeded in winning attention and interest in religious subjects among people unacquainted with or indifferent to the Gospel. The tent remained six weeks at Cadolive, its first station. This is a village of about 800 inhabitants, and some 2,200 hearers have attended the services, besides the "Nicodemuses" who have listened through the canvas walls.

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Results cannot always be tabulated by figures. but they give some indication. Sometimes the evangelists have had to begin with an audience of thirty or forty children, talking to and teaching them hymns, and then grown-ups would drop in till they had a fair audience. Many listened with great interest, and a little group of a dozen women and six or seven men would generally remain after the meetings asking questions about what had been said, and saying: "What shall we do when you are gone?" But these awakened souls will not be abandoned. The evangelists will see that they are visited by Christians from Marseilles or Avignon, and Mr. Genre proposes making some colportage tours that way during the coming winter. A good number of Testaments and hymn books have been sold, and some are asking for whole Bibles. The Holy Spirit is evidently working.

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Pastor Roux visited Cadolive and took charge for three weeks while Mr. Sainton was absent, and towards the close Pastor Chapal, a born evangelist, gave help with limelight views of the life of Christ. These were duly announced each day by the town crier in "patois": "*Les proujectiens louminouses!*"

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After Cadolive the tent was to go to Gardanne but the authorization being refused, Mr. Genre applied to the Mayor of Cavaillon, carefully explaining their methods and objects. So permission was granted, the Mayor telephoning to his secretary: "This tent will be a benefit to all the population." Pastor Chapal opened the campaign there by two "Conferences" on "Is man a free agent?" and "Is there a life to come?" followed by *projections lumineuses*. Then Mr. Sainton resumed the work. They were much helped, too, by visits from Pastor and Mme. Autrand, of Avignon, with some of the members of their Y.M. and Y.W.C.A., who by their music and singing, and the Pastor's addresses, gave considerable help. They have sadly wanted a lady organist with a portable organ.

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The meetings at Cavaillon have been well attended. Some casual remarks overheard show general interest aroused, such as: "It is much better to listen to these gentlemen than to go to the theatre; at least one hears good morality." "We need a social revolution—*man can be raised*—things can't go on as they are." Once a man at the door said: "What are you? Salvationists, Lutherans, or Calvinists?" "We are neither—simply Protestant Christians. We preach Christ's Gospel, not Luther or Calvin." "And what about the Virgin?" "We do nothing with her but to leave her in her own place. We honour her as the mother of Jesus Christ, and do as she said in the Gospel: 'Whatsoever He saith unto you, do it.'" This was the laicired principle of the Catholic College of St. Charles. The man came every evening to listen outside, and received our tracts willingly.

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One evening, when there was no service, a man came up saying: "I believe you must be God's servants. I heard that a temple was set up on the Place, and have come with my wife from Sénas, fifteen kilometres off [twelve miles] to hear the Word of God." They came again one Sunday, and have invited us to visit Sénas, promising themselves to convene a meeting.

Of course opposition has not been wanting, though without violence. Words do not break bones. One man amiably asked: "Is there no one to set fire to that booth?" Others prophesied that there would be no one fool enough to fill the tent, which has in no wise hindered it being *well* filled. It has been a precious time of seed-sowing. God grant the reaping time may follow. The effort shows the need and wide scope for evangelistic work "out of the beaten tracks," and "out of the well-worn ruts." Materially it is a very heavy undertaking for the Mission Intérieure, as the special contributions have not yet equalled the expenditure.

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We will not speak here now of Calvin, as the French Churches will be honouring the memory of their illustrious compatriot the first week in November. The Evangelical Reformed Church have held their Synod at Grenoble, an ancient stronghold of the Reform, and where many from the neighbouring districts suffered untold cruelties in its prisons. It is now a fine city of 72,000 inhabitants, and here the intrepid Felix Neff commenced his ministry before going to the "Hautes Alpes." An ancient Vaudois MS. containing the Gospels, and dating from 1171, has been unearthed in the City Library lately by Pastor Gay, secretary of the "Table Vaudoise" in Piedmont.

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According to the *Libre Parole*, the beatification of Jeanne d'Arc may be or ought to be, followed

by that of Pius IX., Louis XVI., and Marie Stuart!

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The "Bonne Nouvelle," missionary boat of the MacAll Mission, is quietly pursuing its work on the rivers, and has lately been at Roanne in the Loire. The services have been well attended, audiences of 150 to 200 crowding its saloon on Sundays. Pastor S. Delattre, of the Roanne Free Church, has also been pleased to find some of the boat service frequenters among his Sunday morning congregation.

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An interesting event has taken place at Chalons-sur-Saône, the Reformed Church celebrating its 350th anniversary. It was founded in 1559 by Pastor François Guilletat in a house in the Rue aux Fèvres, then transferred to the Market Hall, but their time of toleration soon came to an end. In 1602 a period of relaxation enabled them to build a large temple in Es-Chavannes. This was destroyed in 1637, and the little Church was finally crushed at the Revocation. A new Church was established by the efforts of the Société Evangélique of Geneva in 1833, and was maintained by it for the first forty years of its existence. The present church (or temple as they call it in France) is built in the old Rue des Fèvres, and adjoins, as the present pastor has discovered, the old Huguenot burying-ground. A tablet has now been placed on the temple recapitulating the vicissitudes of the Church, and giving the long list of pastors and others who sealed their faith with their blood in those stormy times. Many were hung, others beheaded, tortured, dragged on hurdles, or banished for their faith; others, abandoning all and passing into exile rather than renounce the Gospel. Among many letters received on this occasion the pastor read one from an officer in Germany, a descendant of a Chalonese family, who took refuge in Prussia after the Revocation.

M. L.

Life's Choir.

"EVERY man to his taste," they say—
But I was thinking, the other day,
Whether the world improved would be
If every one could quite agree
To drink the same, the same to eat,
Have clothing similar and neat,
And head-gear all the same to wear,
And each the same prim style of hair;
To have the same dislikes and loves
Of wearing, or not wearing, gloves,
To be alike in heart and mind,
And each the same delight to find
In what his neighbour says and thinks;—
In fact, all to be living links
One to another, each to each,
In life, in love, in thought, in speech.

And I pondered, and pondered, and pondered again,
Till my thoughts took flight in the following strain:
It seemed that our lives like a song appeared,
In the courts above where our cries are heard;
And I thought of the notes so deep and low
That oft have been sounded in times of woe,
Of the piercing tones that are wrung from a string,
As, ready to break, it helps others to sing.
And I thought that the tune would miss its fire,
And lose its charm, if amongst the choir
No altos, nor tenors, nor basses could be,
—And where would there be any harmony?
If the notes they sung were always high,
And treble with treble alone did vie,
I fancied the song would not be so sweet
As it would if the great Conductor's beat
Were to sway the basses' muffled roar,
And up the scale the tenors to draw,
And to mingle with each in music rare
The silvery tones of the maidens fair.

And I think—don't you?—that the sad refrain,
—Or glad, as the case may be—
That sounds from our lips in joy or in pain,
Is part of the harmony.
And if you've got much, and I've got none,
And you give a cry of mirth,
It may be it mingles with my sad groan,
And stifles it at its birth.
And if your life's a winter, and mine's all June,
And your rifted lute you play,
When my song is ended, perhaps your tune
Will brighten some wanderer's way.

And if I see no charm in the friends you've got,
And you can't welcome mine;
And if your wants are modest and I like a lot,
And our tastes don't stand in line;
And if my little ways don't please your set,
And the views that we share are few,
My house may be glass, so I don't think yet
I'll start throwing stones at you!
I can only read my own little part
Of the full-set vocal score,
And the sharps and the flats that vex your heart
Can't there be accounted for.
And you've got a setting that I can't read,
—Perhaps it's a riddle to me,
But I don't think to solve it there's any great need
If we near the Conductor be;
If we both keep His guiding eye in sight,
And keep time with each beat we see,
Then I shall keep time with you all right,
—And you will keep time with me!

A. GOOK.

Sunday Observance.

By a Member of the Society of Authors.

THE subject of the observance of the Lord's Day is of supreme importance to every nation and to every individual man, woman, and child who compose that nation, and the effects of the wrong or right use of the day are of profound consequence nationally and individually.

The Fourth Commandment delivered by God on Mount Sinai refers to the "Sabbath Day." In the Assyrian language—one of the most ancient of all languages—the word which we call "Sabbath" has a beautiful and touching meaning —"*the rest of the heart day.*" Could any words more exquisitely or graphically describe God's meaning in giving us the Sabbath Day to keep it holy—a day when we may and we ought to lay aside every earthly care and enter into special communion with God "in whom we live and move and have our being," and thus attain even here and now a portion of that blessed "rest which remaineth for the people of God."

We turn now to the commands and promises concerning the Sabbath Day in the written Word of God.

The Sabbath, God's rest day, belongs to the *whole world*, dating from the creation, and bridging over from that point to the millennium—"six working-days, and . . . . the Sabbath" (Ezekiel xlvi. 1). The weekly divisions of time are to be continued during the millennial period—a period we reverently believe soon to dawn. *Then* it is that "from one Sabbath to another shall all flesh come to worship before Me, saith the Lord" (Isaiah lxvi. 23). We must therefore keep distinctly before us the teaching of God's Holy Word that the Sabbath is not, and was not, for the Hebrews only, but entrusted to their safe keeping, as unto them were committed the oracles of God, for the benefit of the *whole world*, and this fact is emphasized when we study in detail the commands, promises, and consequences attached to the observance, or non-observance, of God's holy day.

(1) *The Command.* The command is clear as to the duration of its observance—"throughout your generations," "for a perpetual covenant," "for ever" (Exodus xxxi. 13-17)—and that this dates from the creation seems evident from the reason assigned in this passage for its keeping: "For in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed." This position is strengthened by the fact that the Sabbath was brought to Israel's *remembrance* three times *before* it was definitely given them as a law (see Exodus xvi., xxiii., xxv., xxvi., and xxix). Looking still further back into the history of the world, the division of time into weeks—"seven days"—at the epoch of the deluge (see Genesis vii.), affords strong hypothesis that the Sabbath was kept from the very beginning.

(2) *The Sabbath a Day of Rest.* The command declares it to be a day of rest from all secular work. "Six days shalt thou do thy work, and on the seventh day shalt thou rest" (Exodus xxiii. 12). This rest was to extend to the animal creation, "That thine ox and thine ass may rest," and, further, it was to extend to hours of pressure of work which might almost seem to sanction the breaking of the commandment, "In earing time and in harvest shalt thou rest" (Exodus xxxiv. 21).

(3) *The Sabbath a Holy Day.* God has distinctly set His seal upon the Sabbath as "My Holy Day." The Sabbath law was laid upon man thus: "Remember the Sabbath Day to keep it holy." Whether, therefore, in the Old Testament we read of the seventh day or in the New Testament of the first day, equally is it the day appointed for worship. "Ye shall keep My Sabbaths, and reverence My sanctuary, I am the Lord," says the Old Testament (Leviticus xix. 30), and the New Testament tells of worship and preaching as evidently the customary usage upon the Lord's Day, for "Upon the first day of the week, when the disciples came together to break bread, Paul preached to them" (Acts xx. 7).

The Rest of the Holy Sabbath is therefore, under this double thought, not in abeyance under the new dispensation, though the term "Sabbath" *may have yielded to the term* "The Lord's Day"; higher in its significance, inasmuch as it emphasizes the holy keeping of the day above and beyond the *rest* keeping—*Sabbath meaning rest—thus raising the spiritual side above the natural.*

The Place in the Moral Law. Before leaving the subject of the Sabbath as a holy day, we remark its position in the moral law, of which our Lord Jesus Christ thus spoke: "Think not that I am come to destroy the law." But men do think

so. They "break one of these least commandments, and teach men so," unconscious of the inconsistency of taking the fourth commandment out of its place in the Decalogue, and upbraiding those who desire equal liberty in thus dealing with the 6th, 7th, 8th, 9th, and 10th commandments. Not "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matthew v., xvii., xviii., xix).

(4) *The Sabbath a Sign of Salvation.* The Sabbath is, moreover, an outward *sign* of the inward grace of rest, pardon, peace, salvation, by whichever "thought" we may grasp the great gift brought to man by the Atonement of the Lord Jesus Christ, which is permanently brought before us by its change from the seventh to the first day. And thus God speaks of it: "Verily, My Sabbath ye shall keep; it is a sign between Me and you" (Exodus xxxi. 13-17). "I gave them My Sabbaths to be a sign between Me and them, that they might know that I am the Lord that sanctify them" (Ezekiel xx. 12-20). Thus as the ring is the outward sign of marriage, though not the thing itself, so does the Sabbath for ever stand in relation to salvation; and inasmuch as the wedding ring is seldom cast aside till the heart is quite faithless to the marriage pledge, so does the Sabbath continue to be the outward symbol that salvation is not utterly rejected by nations or individuals.

(5) *To observe the Sabbath is the safety of nations and the blessings of individuals.* "The Lord said unto Solomon . . . . If thou wilt walk before Me, as David thy father walked, in integrity of heart and in uprightness, to do according to all that I have commanded thee, and wilt keep My statutes and My judgments, *then* I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following Me, ye or your children, and will not keep My commandments and my statutes, which I have set before you, but go and serve other gods and worship them, *then* will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for My name, will I cast out of My sight; and Israel shall be a proverb and a byword among all people" (1 Kings ix. 4, 5, 6, 7). Alas! Israel sorrowfully learnt the truth of God's judgments upon disobedience. "They polluted My Sabbaths; then I said I would pour out My fury upon them" (Ezekiel xx. 16, 21, 24). And so God's people were carried captive into an enemy's land. And after their long captivity of seventy years, during which time the land "enjoyed her Sabbaths," what made Nehemiah, the governor, so strenuous in his protests on this subject but the fact that "profaning the Sabbath" was one great cause of the captivity, as he said unto "the nobles of Judah, What evil thing is this that ye do, and profane the Sabbath Day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath, and some of my servants set I at the gates that there should no burden be brought in on the Sabbath Day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? If ye do so again I will lay hands on you. From that time forth came they no more on the Sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates to sanctify the Sabbath Day. Remember me, O my God, concerning this also, and spare me according to the greatness of Thy mercy."

May we not say that our late beloved Queen Victoria honoured God by her careful observance and hallowing of the Lord's Day, and who can say, except Almighty God Himself, to how great a degree this was the cause of God's signal blessing upon this British Empire of ours, and the wherefore of its enormous increase during her long and glorious reign. "Them that honour Me I will honour, and them that dishonour Me shall be lightly esteemed." What is applicable to empires and nations is applicable also to individuals. "Blessed is the man that keepeth the Sabbath from polluting it" (Isaiah lvi. 2). *Such* shall have "a place and a name better than of sons and daughters." *Such* shall be made "joyful in My house of prayer" (Isaiah lvi. 5-7). *Such* shall inherit temporal as well as spiritual blessings. "They shall ride upon the high places of the earth" (Isaiah lviii. 13, 14).

The Sabbath is one of God's most precious gifts to men. "The Lord hath *given* you the Sabbath," and ought to be received by us with reverent thanksgiving and loving appreciation, instead of being received in the spirit of "Behold, what a weariness is it?" When will the Sabbath be gone? (Malachi i. 13; Amos viii. 5).

Our Lord Jesus Christ's statement, "The Sabbath was made for man, and not man for the Sabbath," is frequently spoken of as if our Lord by this expression, when speaking to His antagonists, had wiped out the need-be for the observance of the Sabbath Day, and yet His distinct statement is "The Sabbath *was made*," and adds for what object—"*for man*"; for the perfecting, beautifying, and spiritualizing of him whom He had made in His own image. Our Lord condemned Pharisaical Sabbatarianism, but He upheld the glory, the majesty, and the universality of one of God's best gifts to man—the Sabbath Day—and maintained the lawfulness of doing well on this holy day, and that for works of religion, necessity, and mercy the God-given Sabbath could be blamelessly used (Mark ii. 26, 27, 28; Matthew xii. 5); and He maintained His own exalted position "as Lord also of the Sabbath."

FLORENCE WYNNE.

September 7th, 1909.

UNUM CORPUS SUMUS IN CHRISTO.

EVANGELICAL ALLIANCE INVITATION

FOR THE

Annual Universal Week of Prayer

(ORGANIZED BY THE ALLIANCE SINCE 1846)

For 1910,

SUNDAY, JANUARY 2nd, to SATURDAY, JANUARY 8th, inclusive.

1.—*Will all Christian leaders and workers please MAKE ARRANGEMENTS EARLY to bring the Lord's people together for UNITED PRAYER, daily, during this Week, and to circulate the Programme widely. Preachers are earnestly asked to preach on the suggested topics, and to bring the Week of Prayer before their congregations.*

2.—*Kindly forward, promptly, brief account of Meetings held and results to the General Secretary, Evangelical Alliance, 7, Adam Street, Strand, London, England, for publication in* EVANGELICAL CHRISTENDOM.

To all that in every place call upon the Name of our Lord Jesus Christ, their Lord and ours:

BELOVED BRETHREN,

In the Name of our one Divine Lord and Master, we again affectionately invite you to join in a holy concert of World-wide Prayer during the first week (January 2nd to 8th) of the coming year, 1910. We do so with much confidence, assured of a willing response on the part of multitudes, and with a grateful remembrance of the marked measure of blessing that attended the gatherings at the beginning of 1909. The spirit of grace and supplication was then poured forth in a very special degree; the unity of Believers was realized, and the quickening power of the Holy Ghost was manifested in many places.

This is surely meant for our encouragement, yet we must not forget the necessity of perseverance in Prayer. Never was the need greater than it is now, both of humble confession regarding the sins of our people (Daniel ix.), and of earnest crying to God on their behalf. The times are disquieting; on every hand there is unrest and perplexity. It is impossible to ignore the alarming tendencies of our age, recalling as they do the words of our Saviour concerning the days when "iniquity shall abound, and the love of many shall wax cold." In National and in Church life there are causes for grave anxiety. Deplorable changes are taking place in the reverence formerly paid to the Lord's Day, and to the Lord's Word, and consequently in attendance on public worship; the conception of sin is being steadily lowered; Romanism is boldly asserting itself in Protestant countries; there is still a marked dearth of conversions, and the intrusion of worldly methods into Church work is more manifest. All these things are symptoms of a deep working of evil, emanating from the great enemy of God and man.

At the same time we would not forget the other, the brighter side, where Hope predominates, and Faith hath its rest in God. He is assuredly working out His purposes: He is prospering His work, especially in Heathen lands; He is vindicating the truth of His own word; He is uniting His true people more and more in view of that to which we look forward, "our gathering together unto Him." There is every encouragement for the exercise of the privilege of united Prayer. Have we not the promise of our ever-faithful God which we may plead with confidence? and have we not the experience of answers beyond all our asking? and have we not also the knowledge of the great willingness of our Heavenly Father to give liberally and to supply all our need?

Let us, then, everywhere, gather at His feet and "give ourselves unto Prayer"; and thus begin the New Year, looking away from ourselves, and beyond our surroundings, to Him who is enthroned in the place of power and of blessing.

We would request that this invitation be read in all Congregations on Sunday, January 2nd. We would urge that every effort be made to bring together our fellow-Christians of every name, and that holy care and wisdom be exercised in the arrangements for the meetings.

Then let the Divine Presence be realized, the Lord Jesus "in the midst," and the result will be, glory to His Holy Name, and world-wide blessing.

We are, beloved Brethren,

Yours in the fellowship of the "One Spirit,"

(Signed by representatives of the Evangelical Alliance in over one hundred countries.)

[See next page.

EVANGELICAL ALLIANCE.

Topics Suggested for Universal and United Prayer,

SUNDAY, JANUARY 2nd, to SATURDAY, JANUARY 8th, 1910.

SUNDAY, JANUARY 2nd, 1910.

TOPICS FOR SERMONS OR ADDRESSES.

"*O come let us worship and bow down: let us kneel before the Lord our Maker.*"—Psalm xcv. 6.

"*O Thou that hearest Prayer, unto Thee shall all flesh come.*"—Psalm lxv. 2.

"*Even them will I . . . . make joyful in My House of Prayer.*"—Isaiah lvi. 7.

"*Where two or three are gathered together in My name, there am I in the midst of them.*"—Matthew xviii. 20.

MONDAY, JANUARY 3rd, 1910.

THANKSGIVING AND CONFESSION.

THANKSGIVING for mercies, National and personal.

For the blessings of peace.

For improvement in the social and religious conditions of Turkey, and for hopeful prospects in some other lands.

For the prayerful spirit that prevails in many places, and the longings after Revival.

CONFESSION of National sins of neglect of God's Word and Ordinances.

Of Desecration of the Lord's Day.

Of Departure from the Truth of the Gospel as revealed in God's Word.

Of Indifference to the Divine call and claims; together with a going after false teachers, and tampering with Spiritualism, and similar evils.

SCRIPTURE READINGS.

Deuteronomy viii. Psalms xlvi., xc., ciii. Isaiah lxi. 1 John i.

TUESDAY, JANUARY 4th, 1910.

THE CHURCH UNIVERSAL: THE "ONE BODY" OF WHICH CHRIST IS THE HEAD.

PRAISE for its past triumphs, its present opportunities, and its future glories.

PRAYER for a true and general understanding of its special calling.

For more marked separation from the spirit and ways of the world.

For greater mutual love among its members.

For an increase of spiritual knowledge, and clearer views of the Truth as revealed in Holy Scripture, and fidelity to the same.

For a more absolute dependence upon the power of the Holy Ghost in all Church undertakings.

For the greater consecration of wealth to the service of Christ.

For the Evangelical Alliance in all its Branches, Membership, and Work. That its endeavours to keep "the unity of the Spirit" may find increasing acceptance among all Churches and in all countries.

SCRIPTURE READINGS.

Psalm cxxxiii. Matthew xvi. 13-28; Ephesians i.; iv. 1-13.

WEDNESDAY, JANUARY 5th, 1910.

NATIONS AND THEIR RULERS.

PRAYER for "all that are in authority"—Kings, Presidents, Parliaments, and Legislators.
That peace and good-will may prevail among all governments and peoples.
That international suspicions and jealousies may diminish.
For all Judges and Magistrates: for the right administration of laws, and for just government in the fear of God.
For soldiers, sailors, policemen, and other public servants.
For the promotion of temperance in all lands.
For the complete suppression of the Opium Traffic.

SCRIPTURE READINGS.

Psalms ii.; lxv.; cvii. 31-43. Jeremiah x. 1-16. Revelation i. 5-18.

THURSDAY, JANUARY 6th, 1910.

FOREIGN MISSIONS.

PRAISE for the spread of the Gospel, and the glad tidings of its glorious results in Heathen lands.
For the Student Volunteer and other Missionary movements.
For growing interest in Medical Missionary work.
For an increase of Native Evangelists in many parts.

PRAYER that all Christians may realize their obligation to send the Gospel to every creature.
That all Missionary Societies may be guided by the Holy Spirit: that more men and greater means may be forthcoming.
That the progress of all teaching antagonistic to Christian Truth may be arrested.
For the opening of Thibet, Afghanistan, and Nepaul to Missionary effort, and for special blessing on the work of God in the Far East.
For Women's work among Women.
For all Native Pastors, Evangelists, and Teachers, and that their numbers may be multiplied.
For all engaged in the translation and circulation of the Holy Scriptures.

SCRIPTURE READINGS.

Psalm cxv. Isaiah xxv.; xl. 1-11 and 25-31. Matthew ix. 36-38. Luke x. 1-20.

FRIDAY, JANUARY 7th, 1910.

FAMILIES, EDUCATIONAL ESTABLISHMENTS, AND THE YOUNG.

PRAYER for a deeper sense of parental responsibility and for a revival of Family Prayer.
For all Heads and Tutors in Colleges and Schools.
That all young believers may be kept from the ways of the world and the errors of "modern thought."
That obedience to Parents and love of the Home may increase.
That a spiritual tone may prevail in all Sunday Schools, and that the teaching there given may be true to the Word of God.
That blessing may rest upon all organizations working for the spiritual welfare of Young Men, Young Women, and Children.

SCRIPTURE READINGS.

Deuteronomy vi. 1 Samuel iii. Psalm cxxviii. 2 Timothy iii. 12-17. Titus ii.

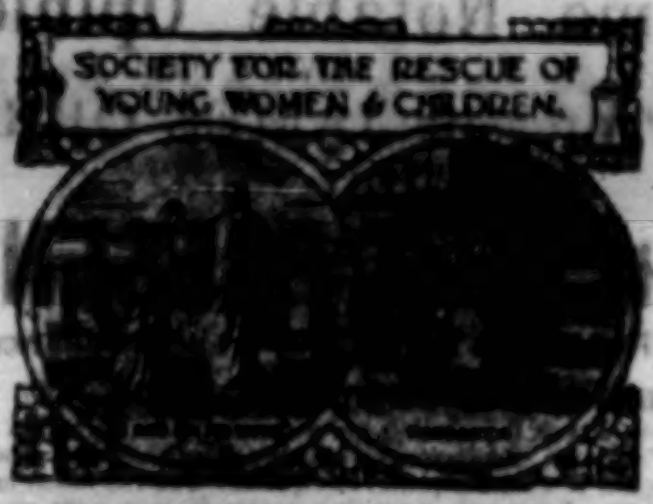
SATURDAY, JANUARY 8th, 1910.

HOME MISSIONS AND THE JEWS.

PRAYER for all Evangelistic work in our cities, towns, and villages.
For every effort to reach the spiritually careless and indifferent; that social difficulties hindering the spread of the Gospel may be removed.
That more living and intelligent interest may be taken in the Jews and the work of God among them.
That the vail may be removed from the eyes of many Israelites, and that all converts from Judaism may be kept steadfast in the Faith.
For the return of the Lord Jesus, and for the near fulfilment of the promise "All Israel shall be saved" (Romans xi.).

SCRIPTURE READINGS.

Matthew iv. 17-25. 1 Corinthians i. 17-31. Isaiah lxii. 1-7. 2 Corinthians iii. 14-16. Revelation xxii. 12-21



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JANUARY 2nd to 8th, 1910.

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(The Small Edition has front page left blank for local announcements.)

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President: The Rt. Hon. LORD POLWARTH. Acting Vice-President: The Rt. Hon. LORD KINNAIRD.

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to complete the fund of £20,000 required to erect and open free from debt the New Alliance House, enabling the spiritual and social work of the Evangelical Alliance to progress unhindered. The Evangelical Alliance is truly

THE WORLD'S ALLIANCE

of Evangelical Christians, standing in all lands as a permanent testimony to **the true Unity of the Church of Christ**: **to the Divine Inspiration, Authority, and Sufficiency of the Bible**; upholding and proclaiming the Christian essentials, **ruin** by the Fall, **redemption** by the Lord Jesus Christ, and **regeneration** by the work and fulness of the Holy Spirit. The Alliance is the permanent centre of International appeal on behalf of Persecuted Christians; it is also constantly seeking to advance the cause of Religious Liberty, and to follow its progress with practical effort in direct **Evangelisation**. Those helping the Evangelical Alliance are directly assisting in all lands the cause of

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WILL YOU HELP?

Mr. JOHN CORY has generously removed all conditions to his promise of £1,000, and has paid the same as a Donation to the New Alliance House Fund; Lord KINNAIRD has promised £500; Mr. and Mrs. C. HAY WALKER have contributed £500; and other gifts making a total of £6,500. The minimum sum required is £20,000.

Your Contribution is greatly needed, and is earnestly appealed for. Cheques, &c., crossed "New Alliance House Fund," may be sent direct to

The Rt. Hon. LORD KINNAIRD, 1, Pall Mall East, London, S.W., or to
HENRY MARTYN GOOCH, *General Secretary,*
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A. E. BARNES-LAWRENCE.

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